

On the Liturgy, and on Fostering Gregorian Chant and Sacred Music

HIS HOLINESS, POPE PIUS XI

The Apostolic Constitution, "Divini Cultus Sanctitatem," published by the Holy Father on December 20, 1928. This translation is reprinted from the Dublin "Irish Catholic"

THE Church has received from Christ, her Founder, the charge of watching over the sanctity of Divine worship. Thus it belongs to her—in safeguarding the essence of the Holy Sacrifice and of the Sacraments—to regulate all that assures the perfect ordering of this august and public ministry—the ceremonies, rites, texts, prayers, chant. All this she calls by its own proper name, the liturgy, or “sacred action,” par excellence.

The liturgy is truly a sacred thing. Through it we elevate ourselves to God and we are united to Him, we profess our faith before Him, we acquit ourselves in His presence of a serious obligation of recognition of all the benefits and the helps that He has granted to us, and of which we have perpetual need. Thence arises a certain connection between dogma and the liturgy, as also between the Christian worship and the sanctification of the people. Thus Pope Celestine I esteemed that the rule of the faith is expressed in the venerable formulæ of the liturgy. He says in effect:

That the law of prayer determines the law of belief. For, when the heads of the assembled Faithful acquit themselves of their function in virtue of the command which they have received, they plead before the Divine clemency the cause of the human race, and they pray and supplicate with the entire Church which unites their supplications to hers.

These common supplications—at first called the “work of God,” then the “Divine office,” as a debt which we daily owe to God, formerly had place day and night, and numberless Christians took part in them. And it is wonderful to recall how, even from antiquity, the simple melodies

which embellished the sacred prayers and liturgical action contributed to favor the piety of the people.

In the ancient basilicas, in particular, when the Bishop, the clergy and the Faithful chanted alternately the Divine praises, the liturgical songs contributed very much, as history attests—to bring a large number of barbarians to the Christian Faith and to civilization. In the temples the adversaries of the Catholic Faith seemed to know the doctrine of the Communion of Saints. Thus the Arian Emperor Valens, struck as by an unknown stupor before the majesty of the Divine mysteries celebrated by St. Basil, fell in a faint; thus at Milan the heretics reproached St. Ambrose for fascinating the crowds by the liturgical chants, those chants which struck Augustine so forcibly and which inspired in him the resolution of embracing the Christian Faith.

Later, in the churches, where nearly all the city formed an immense choir, artisans, builders, painters, sculptors, students, steeped themselves, thanks to the liturgy, in this knowledge of theological things which today shines forth with such brilliancy in the monuments of the Middle Ages.

We can understand from all this why the Roman Pontiffs had such solicitude in defending and safeguarding the liturgy and, while they exercised such care in expressing dogma by exact formulæ, defended and preserved from every alteration the laws of the sacred liturgy. We see, also, how for this reason the Holy Fathers commended the sacred liturgy (the law of prayer), in their words and writings, and the Council of Trent desired that it be set forth and explained to the Christian people.

In our times, Pope Pius X, twenty-five years ago, in the rules promulgated in his *Motu Proprio* relative to the Gregorian chant and sacred music, proposed in the first place to arouse and to nourish in the people the Christian spirit, wisely removing anything that did not conduce to the holiness and the majesty of our temples. The Faithful assembled in the holy place to imbibe piety as from its principal source, taking an active part in the venerable mysteries of the Church and in the public and solemn prayers. Thus it was of grave import that all that which served as ornament to the liturgy should be regulated by certain laws and prescriptions of the Church to the end that the arts, as

ought to be the case, should contribute to Divine worship as its true servants.

The arts, thus utilized in the churches, met with no damage—nay more, they became more dignified and illustrious. This is what has happened in marvelous manner in regard to sacred music; wherever the rules laid down have been applied with care, one has seen the beauty of this exquisite art revived and the religious spirit reflowering splendidly, to the end that the Christian people, more profoundly penetrated by the liturgical sense, have taken a more active participation in the Eucharistic rite, in the sacred psalmody and in public prayers.

We Ourselves experienced satisfaction when, the first year of Our Pontificate, a large choir of clergy of every nation sang in chant the Gregorian melodies during the Solemn Mass which We celebrated in the Vatican Basilica.

Here, however, we have to deplore that in certain regard these very wise rules have not been completely applied, nor have We gathered from them the hoped-for fruits. We know very well that some have pretended that these rules, although solemnly promulgated, did not bind; others, after submitting to them, have little by little shown themselves complacent in regard to a kind of music that it is absolutely necessary to remove from the churches; indeed, in certain places, particularly during the solemn celebration of centenaries of illustrious musicians, they have taken occasion to permit the execution in the churches of works, very beautiful in themselves, without doubt, but which, being foreign to the holiness of the place and to the sanctity of the liturgy, ought not to be performed in the churches.

So, in order that the clergy and people may more conscientiously obey the rules and prescriptions which ought to be religiously and inviolably observed in the universal Church, it seems opportune to Us to make some additions in this regard, and to this task We apply the experiences of these last twenty-five years. We do this all the more willingly since this year We celebrate not only the souvenir of the restoration of sacred music, but also the memory of Guido, the illustrious monk of Arezzo, who about nine hundred years ago, came to Rome by order of the Pope and made known his ingenious invention, thanks to which the liturgical chants handed down from antiquity were made

easily accessible and, for the utility and the honor of the Church and of art, preserved without alteration for the generations to come.

At the Lateran Palace—where formerly St. Gregory the Great, after having reassembled and put in order the treasure of sacred melodies, the heritage and souvenir of the Fathers, so wisely founded his celebrated *Schola*, to perpetuate the real interpretation of the liturgical chant—the monk Guido put to the test his marvelous invention in the presence of the Roman clergy and of the Supreme Pontiff himself. The Pope fully approved and praised, as it merited, this new invention, which, thanks to him, was propagated little by little, and brought about considerable progress in music among all the people.

Thus to the Bishops and to the Ordinaries, who as guardians of the liturgy have the duty of occupying themselves with the sacred arts in the churches, We desire to make certain recommendations, responding to the desires of numerous musical congresses, and especially of the recent Congress held at Rome. These desires, made known to Us by a large number of pastors of souls and of masters of the art of music—to whom We here offer the felicitations they deserve—We ordain to be put into execution in the most efficacious way; desiring that:

I. All candidates for the priesthood, not only in seminaries but also in Religious houses, be instructed from their earliest days in the Gregorian chant and sacred music; at this age they more especially comprehend all that pertains to melodies and sounds; if they have defects of voice, they should be helped to overcome or at least correct them; later on, being more mature, they would be unable to remedy such defects.

The study of chant and of music ought to commence in the elementary schools, and be followed in secondary schools. Thus those who are called to receive Holy Orders, instructed little by little in the chant in the course of their theological studies, will without effort and without difficulty form themselves to this science—so elevated that it is with reason called “esthetic”—of Gregorian melody and the musical art, of polyphony and the organ, a knowledge that it is absolutely indispensable for the clergy to possess.

II. In seminaries and in all other houses of study for

the formation of the clergy, both secular and regular, frequently—nearly every day, in fact—a short lesson or exercise should be given on the Gregorian chant and sacred music. If these lessons are given in a liturgical spirit they will soon become for the pupils a repose rather than a labor, after the study of more austere sciences. Thus the most needed and most complete formation of the two clergies to liturgical music will have the effect of restoring to its ancient dignity and splendor the office of choir, which is a principal part of the Divine worship. Thus it will result that the *scholæ* and *capellæ* of musicians, as they are called, will regain their ancient glory.

III. All those who have charge of the cult and carry it out in the basilicas, cathedrals, collegiate churches, or convents of Religious, should work with all their powers to restore, according to the precepts of the Church, the office of the choir; not only because it is of common precept to celebrate each day the Divine office with dignity, attention, and devotion, but also to do likewise for all that relates to the chant. For in the psalmody one must be careful to observe the tones indicated, with their mediant and the clauses adapted to the tonality, and the pause proper to the asterisk, and, finally, perfect unison in the execution of the versicles, the psalms, and the strophes of the hymns. If all this is carried out with artistry, those who sing according to the rule will give admirable testimony of the union of their souls in the adoration of God, seeming by the regular alternation of the two sections of the choir to imitate the eternal praise of the Seraphim who send forth their acclamations, "Holy, Holy, Holy!"

IV. But, so that no person in future may put forth ready excuses, thinking himself dispensed from obeying the laws of the Church, We ordain that all the Orders of Canons and all Religious communities shall submit to the same rules, treating of these questions in their official meetings. And as formerly there existed a cantor, or leader of the choir, so for the future We order that, in the choir, Canons and Religious choose someone competent to take charge of the practice of the rules of the liturgy and choral chant, who shall correct the faults committed by individuals or by the entire choir. It is well to recall that, after an ancient and constant discipline of the Church, as after the capitulary

constitutions still in force, all those who have the obligation of choir ought to know perfectly at least this Gregorian chant. And this Gregorian chant, whose usage is prescribed in all the churches, of whatsoever order they be, is that which, reconstituted from ancient manuscripts, has been set forth by the Church in an authentic edition published by the Vatican Press.

V. We desire here to draw the attention of persons qualified to this prescription on the *capellæ* of musicians. These little by little succeeded to the ancient *Scholæ*, and have their place in the basilicas and the great churches to execute polyphonic music especially. With reason does sacred polyphony hold the first place after the Gregorian chant, and We desire most ardently that the chapels of this kind, which flourished from the fourteenth to the sixteenth century, may be renewed and may progress, especially where the Divine worship, most frequently and fully carried out, calls together a larger and more excellent choir of singers.

VI. The *Scholæ* of children should be formed not only in the large churches and cathedrals, but even in the most modest and simple parochial churches. These children should learn to sing, according to the rules, under the direction of choir masters, in order that their voices, following the ancient custom of the Church, may be united to the choirs of men, especially in polyphonic music. They should, as formerly, execute the soprano part that is called *cantus*. From these choirs of children we know that, in the sixteenth century in particular, there came forth very expert authors in polyphony, and among them him who, without restriction, is master of all—the celebrated John Peter Louis de Palestrina.

VII. Having learned that there are persons who are trying in certain places to bring back to usage a certain kind of music absolutely out of place in the celebration of the Divine offices—above all, a wrong use of musical instruments—we declare here that the chant, joined to instrumental music, is not at all held by the Church as the most perfect form of music or that best adapted to holy things; for it is fitting that the voice itself, more than the instruments, should resound in the sacred places. We speak especially of the voices of the clergy, of the choir, and of the people.

The Church does not oppose the progress of the musical art when she prefers the human voice to any musical instrument whatsoever; no instrument, in truth, however excellent or perfect it may be, can surpass the human voice in the expression of sentiments—especially when it is placed at the service of the soul—in addressing to God Almighty prayers and praises.

VIII. There is an instrument which comes to us from the ancients, and which properly belongs to the Church—it is called the organ; its most admirable amplitude and majesty have rendered it worthy of accompanying the chant, even during the silence of the choir, and according to prescribed rules for the execution of very sweet harmonies. But even here it is necessary to avoid the mixture of sacred and profane; through the fault of the manufacturers of the organ, or of certain organists too favorable to the production of an ultra-modern music, it has come to pass that this magnificent instrument has deviated from the end for which it was destined.

Certainly, the rules of liturgy remaining intact, We ourselves desire all that conduces to the further progress of the organ; but We deplore the attempts made today to introduce into the church a profane spirit under forms of music which are wholly modern, as persons have already tried to do by other procedures that have been prohibited by the Church. If this kind of music begins to be introduced, the Church would have to condemn it absolutely. For we ought to hear in the churches the accents of the organ, but they should express the majesty of the place and breathe out the holiness of the rites; under these conditions those who construct instruments, organists, and others, will concur in lending an efficacious help to the sacred liturgy.

IX. To the end that the Faithful may take a more active part in the Divine worship the Gregorian chant ought to be brought back to usage among the people, at least in all that applies to them. It is absolutely necessary, in fact, that the Faithful should not conduct themselves as strangers or mute spectators; but moved by the beauty of the liturgy they ought to take part in the sacred ceremonies, including corteges and processions, as they are called, when a number of the clergy and pious associations march in rank, alternately raising their voices according to

the rules laid down for the voice of the priest and that of the choir. For it has come about that the people no longer respond or respond only in feeble murmur to the prayers recited in common in the liturgical language or in the vulgar tongue.

X. The members of the clergy, both secular and regular, should be most industrious, under the direction of the Bishops and the Ordinaries, in providing among themselves or by groups of competent persons the liturgical and musical instruction of the people—a formation intimately united to Christian doctrine.

To attain this end more easily they should especially instruct the *Scholæ*, pious associations, and other groups in the liturgical chant.

As to communities of Religious and of pious women—they ought to zealously devote themselves to this work in the various institutions where they have charge of education and teaching. We have likewise a great confidence of obtaining this result in the societies which, in certain regions, concur with the will of the ecclesiastical authorities, working for the restoration of sacred music according to the rules traced out by the Church.

XI. To realize all these hopes, it is absolutely necessary to have numerous and able masters. In this regard We have addressed to the *Scholæ* and institutes, founded here and throughout the Catholic universe, well-merited eulogies, because by their diligent care in working for the progress of these different branches they are forming capable and excellent masters. But in particular it pleases Us to cite here and to praise the pontifical Higher School of Sacred Music founded at Rome in 1910 by Pope Pius X. This school, which Our immediate predecessor, Benedict XV, sustained with zeal and endowed with a new home, We cherish with special favor, as a precious heritage of two Popes; and We desire to recommend it most warmly to all the Ordinaries.

Certainly We know that all the prescriptions herein formulated demand care and labor; but who is ignorant of the numberless and finished works of remarkable art that our ancestors, surmounting all obstacles, have left to posterity, because they were filled with a zeal for the piety and the spirit of the liturgy. This is not surprising, because

all this had its origin in the interior life which the Church lives, surpassing all the most perfect things of the world. So that the difficulties of this very holy enterprise should arouse and excite, rather than lessen, the ardor of prelates of the Holy Church, all constantly united in obedience to Our wishes, and achieving for the Bishop of Bishops a work truly worthy of their episcopal ministry.

Such are Our prescriptions, Our declarations, Our orders; We desire that this Apostolic Constitution may be and may remain always firm, valid, and efficacious, and that it may receive and obtain its full and entire effects, all things to the contrary notwithstanding. So let no one be permitted to infringe upon this Constitution promulgated by Us, or to contradict it in temerarious audacity.

Given at Rome, at St. Peter's, at the beginning of the fiftieth year of Our priesthood, the 20th of December, 1928, the seventh of Our Pontificate.

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The Church and the Human Body

DR. A. C. KEANE

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THE Catholic Church has always evidenced the keenest interest and the most practical belief in the care of the body physical. The advent of Christianity witnessed remarkable activity in this direction. *Mens sana in corpore sano* was the motto which everywhere was emblazoned on all her enterprising activities for the moral and physical uplift of the adherents which came under her beneficent control. Everywhere she beheld the misery and suffering of

her children, and everywhere she was quick to alleviate their physical ills. Interest in the dignity and the sacred purpose of the human body was aroused on all sides, and under her guiding hand a new stimulus was given to the art and science of healing. Her activities took on a very personal note, for her priests led the way; every monastery becoming a seat of learning and research, and every doctor of divinity also a doctor of medicine. So much so, in fact, that some priests and monks attained to such importance in the profession as to be appointed physicians-in-ordinary at the courts of princes.

TWO-EDGED SWORD

I would wish at this stage to point out the tremendous advantage under which the Church worked, and still works, in attacking the ills of the flesh. She possessed, so to speak, a two-edged sword, for the art as practised by her was imbued with dual characteristics. For in addition to the treatment of the directly diseased part she possessed also that more important faculty for treating adequately that indirectly diseased part in every illness, *i.e.*, the mind. No individual versed in medicine, be he atheist or otherwise, would dare deny that the mental side of an illness is a most important and never-to-be-neglected aspect in regard to ultimate cure. When the mind is at rest, nature's physical resources can be used to better advantage. In the midst of worry and solicitude there is a dissipation of energy that makes recovery from even physical disease much more difficult than it would be under favorable conditions of mind. Prayer, the Church's greatest accessory, accomplished this, and the success in healing achieved by it, as an adjunct to medicine proper, lent to the art of medicine that prestige and dignity which has become hallowed with the lapse of time. Indeed, in these days of more enlightenment in regard to mental disease, the fact has been admitted by those most competent to judge. At a meeting some years ago of the B.M.A., a distinguished specialist in mental diseases spoke the following words:

As an alienist, and one whose life has been concerned with the suffering of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable

sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. . . . Such a habit does more to calm the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me.

Surgery was forbidden to monks in 1248, and such action is interpreted by the ignorant anti-Catholic as proof of the Church's opposition to medicine. But at this period the healing art, being one of great magnitude, was apt to interfere with the religious duties of the monks. The latter were, of course, paramount, making the Church's action one which was at once obvious and necessary. Remember, however, that by this time she had done her part, and laid the foundations of the glorious era which was to follow in the centuries to come. But she still legislated for the protection and the rights of the human body, although having relinquished the active practice.

FOUNDATION OF HOSPITALS

In the thirteenth century the Church had accomplished, perhaps, the greatest reform of all in connection with the care of the human body, namely, the foundation of the present-day hospital system. The name outstanding in this connection is that of Pope Innocent III. In pre-Christian times hospitals, or more correctly, resting places, existed, but were exclusively used for rich and influential patients. In the earliest Christian times, the monasteries were the chief seats of hospital work, and, although they could by no means be called hospitals proper, yet sick persons were tended and assisted there. With this innovation came the recognition at last of the rights of the poor, and it was to these unfortunates that most succor was granted.

With the increasing demands on the monks, this system of necessity proved inadequate, and it was the realization of this that prompted Pope Innocent III to propound and carry out his scheme for the erection of the first hospital, that of the Holy Ghost, in Rome. Before the close of the thirteenth century, eighty-three such institutions existed in Germany alone. About the same time three great English hospitals, still existing—St. Thomas's, St. Bartholomew's, and Bethlehem—took their origin.

At the beginning of the fourteenth century, Pope John

XXII, realizing the crying need for protecting the public against the hawkers of so-called science, issued another epoch-making Bull forbidding alchemies of all sorts. These so-called alchemists were exactly analogous to the present-day medical charlatan, except that they claimed to perform even more marvelous feats.

And so the great work of the Church has progressed until the present day, when we find her opposed and abused, as she always has been, by those whose human selfishness prompts them to dub her laws as idealistic and unattainable. Yet, courageously she has defied the world, and has opposed with all her might the lowering of the status of the human body. In every case the experience of the world has proved her wisdom.

MODERN PROBLEMS

Of recent times the Church's so-called interference has been most marked in the social questions that so necessarily arise with the advance of civilization. There is today the science of eugenics dealing with the laws of propagation for the betterment of the race. Naturally the so-called unfit were the first to come up for judgment, and summarily and without thinking eugenists condemned them one and all to sterilization and consequent incapacity for breeding. The insult offered to the human body by such a procedure is patent, and as such was condemned outright by the Church. Despite a furore of opposition, she has not wilted one iota while, with the testing of the procedure in four American States, and the utter failure registered at length, her wisdom is becoming apparent in this regard to all but the most biased.

The question of foeticide, or the killing of the unborn child (chiefly for purposes of preserving the mother's life) is one that has been discussed for many years, and the utter lack of logic so-called on the part of the Church drawn attention to on many sides. Yet at the present moment what have we? I can state and prove that eminent specialists in obstetrics are giving considered opinions to the effect that in long experience of obstetrical practice, they have never found it necessary to carry out this procedure. This procedure was carried out much too frequently in former times.

Indications at the present time are exceedingly few, and that in most cases even those apparently indicated, it is exceedingly doubtful if the procedure is efficient. Verily a tremendous triumph for the Church in particular, and once again one of morality over worldliness.

BIRTH CONTROL

Yet at the present moment the Church faces and contends with all her might against, if possible, an even greater social evil. Her struggle is all the more momentous since it opposes the very baseness of human selfishness, and since the evil is as yet, where possible, relegated to the unmentionable. I refer to birth control. I deprecate with all my powers the refusal to bring this subject to the light, and have it discussed frankly and freely. I object strongly to the puritanical attitude adopted on all sides, and cannot fathom the reason. I submit to you that, the curse of venereal diseases once recognized, no one is now afraid to mention the word *syphilis*, including the daily papers, and I feel that when, and not until the former question is allowed to come out into the open, will ground be gained. I submit, further, that the ignorance prevalent on the very essentials of the morality of the issue is at the present time verging on the pathetic. I am further of the opinion that much of this is due entirely to literature of the Marie Stopes type being read to the exclusion of any work in reply, which latter work is by the supporters of the movement sedulously relegated to the background. I know at least three hundred people who have read "Contraception," by Marie Stopes, and I can call to mind only three who have read Dr. Halliday Sutherland's crushing and conclusive reply. Let me stress for you this fact: before the Church lies a tremendous struggle, for her opposition, let me repeat, strikes at the very foundations of human selfishness. In order to carry on that struggle, a knowledge of fundamentals in this regard on the part of every individual is essential, and it is only by initially possessing that knowledge that adequate support can be given.

I have a multitude of evidence to prove that even now the pendulum has begun to swing in the right direction, as the following quotation will show. You are all aware of the

depopulation of France during recent years, and of the anxiety manifest on this account by those entrusted with the guidance of the country. The following extracts from a leading article of *La Radical*, probably the most anti-Catholic of all French newspapers, is satisfactory evidence of the fact that once again the world is beginning to recognize the Church's wisdom:

We must have the honesty to recognize that the real source of the evil does not consist in the difficulties of modern life. To bestow decorations on the mothers of large families, to give them money, to tax bachelors and childless marriages, are all idle remedies. Have you ever taken the trouble to study on a map of France which are the districts in which children are most numerous? And among the middle classes have you ever remarked which are usually the families that have the most children? The bitter truth is plain to see—and I must take my chance of being stoned for telling the truth; the parts of France in which there are still most children are those which are generally described as the "most backward"—in other words, those which have remained devoutly religious. And the same is true of the middle classes. Let this be a warning to us! The problem of the birth rate is, above all, a moral question. It can be solved only in the light of the ideal which we set before ourselves and in accordance with our own conception of life and human responsibility.

Finally, I would draw your attention to the latest social problem which has come under the notice of the Church since much publicity has been given it in the daily papers. This is the much-discussed subject of gland grafting. As ever, until the subject has been fully elucidated, the Church waits and watches, reserving her judgment until all is known and mature consideration given. Remember that thus far no official pronouncement has been given, but a tentative series of remarks have been made by a great moral theologian in the person of the Rev. Henry Davis, S.J. He, in the first place, points out that the matter is certainly not one for public discussion, but, involving as it does a first-hand knowledge of physiology, should be left to those possessing this knowledge. He carefully sums up the position as known at present, and points out that apart from certain probable abuses, which have so far been no more than hinted at, and certainly not proved to exist, the procedure may be quite in accordance with the Church's teaching. I make mention of this fact since numerous Catholics are disposed to condemn the matter *in toto*, and would reiterate

the statement that an open mind must so far be kept on the matter in accordance with the waiting and watching policy of our Church.

The above are but a few examples of the beneficence and watchfulness exercised in regard to our body needs by this holy institution. They could be multiplied, but serve, I hope, the purpose. The whole of what I have said must of necessity be extremely retrospective, even the smallest point being capable of great expansion and much discussion, but it may have helped you to realize that the Church, while being preeminently the guardian of our souls, is in no small measure also the physical guardian of our bodies.

Genuine Americanism

REV. JOSEPH LONERGAN

*An address delivered before the tenth annual convention of the American Legion, at San Antonio, October 11, 1928.
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THERE never was and I doubt if there ever will be a one-hundred-per-cent American. To be a one-hundred-per-cent American, an individual would need the blood, the traditions, the aspirations, and the genius of every race in the civilized world. No heart is big enough to beat in full accord with every race which makes up America; no man can comprehend in its full the genius contributed by the total race-contribution of America; no individual ideal can focus its full glare of sympathy to the height accumulated by the aggregate ideals of the races which make up America; no blood can course in normal action made up of the blood of all the races in great, big, human America. To foster and perpetuate a one-hundred-per-cent Americanism, therefore, does not mean a one-hundred-per-cent accomplishment in the individual, it means a one-hundred-per-cent accomplishment in the mass.

Americanism is not language; Americanism is not education; Americanism is not religion; Americanism is not social welfare. Americanism is opportunity—opportunity by which each individual shall freely speak, shall freely grow, shall freely worship and shall freely advance.

The men who fell at Lexington and Gettysburg and San Juan, as well as the men who fell in the Argonne, did not contribute their all for a language; they did not die for a school; they did not sacrifice their human lives for social welfare. They made their contribution to save liberty, the opportunity for every human soul to know, to grow, and to speak.

DISTINCTIVE PLANK

Men, this is the most distinctive plank in the American Legion platform, but it has been robbed of its grandeur and force by faddists who have made it seem trivial, and sometimes by fanatics who have made it seem oppressive. To foster and perpetuate a one-hundred-per-cent Americanism means to promote sympathy with the elements that make one-hundred-per-cent America, and to promote loyalty to the cause of America.

The best test of a man's sympathy for his fellow-humans is the comradeship of war.

The best test of a man's loyalty is the rigid war-proof that he will die for its cause.

The American Legion is made up of those men and those men only of proven comradeship and of proven loyalty. This is what makes it American.

The American Legion is made of men of all the nationalities that made up one-hundred-per-cent America. This is why it is "legion."

Free America is founded upon the principle that "all men are created equal." Not only Albions, but also Latins; not only Gauls but also Slavs; not only Germans but also Celts; not only Scandinavians but also Greeks; not only Gentiles but also Jews. One hundred per cent means all. Any division in this total means less than one hundred per cent.

EQUAL OPPORTUNITY

Americanism means the opportunity for every man and woman in sympathy with human liberty and human rights to come here and be welcome.

This welcome should be limited to our physical capacity to supply their material wants and our moral capacity to assimilate their vast human contribution.

The people of America cry out to us, the representative

patriotic organization of America, to preserve Americanism. To do so we must content the future Americans.

The future Americans are the children. The people who are having the children are largely the people of the new citizenship. Therefore, the American Legion should contact the new citizenship, commonly but wrongly called "our foreign population."

There are two ways of sympathetic contact—one American and one un-American.

The un-American way is by paternal and patronizing approach.

The American way is by approach that will not destroy their genuineness, their independence, and their God-given characteristics.

The American way can be accomplished by establishing American Legion posts manned by our own comrades and patriots from this newer citizenship. Charge them with the task of Americanization. They functioned one hundred per cent in the Argonne; they will function one hundred per cent now.

Let every post face this issue squarely. Discuss it in open meeting. It is the biggest question today in America. Whether we stick to our original contract for a one-hundred-per-cent contribution which alone can accomplish one-hundred-per-cent Americanism; or whether we curtail our broad policy of the past and by the use of discrimination among the elements of that contribution we develop only fifty per cent of that contribution and thereby arrive at only fifty-per-cent Americanism.

I see only one answer. The American Legion will not betray its comrades of the newer citizenship. The American Legion will not admit that America and one-hundred-per-cent Americanism has been a failure. The American Legion will carry on the God-given mission of the founders of the Republic which set up one-hundred-per-cent humanity as the standard of one-hundred-per-cent Americanism.

Some Thoughts for Bible Christians

RT. REV. BISHOP COX, O.M.I.

Reprinted from the "Southern Cross," February 20, 1929

IT would not be employing too strong or untrue a description of the present condition in the world of unnumbered religious sects, to say that this condition is both lamentable and clearly opposed to the Christian design of a sure guide to a true and saving religion. This description should be readily admitted by all Bible Christians who accept as the basis of a Christian Church the three following conditions:

First: As the Saviour of men, being God, and having come into the world to fulfil His saving mission (John iii, 16), Christ enjoyed full power and authority over all men to establish a Church fully endowed by Him to teach His doctrine under sanctions that no men should ever disclaim, and to perpetuate, as provided and ordained by Him, the means of men's sanctification and salvation. Otherwise, why did He come? He said: "All power is given to me in heaven and in earth."

Second: Using this power and authority, Christ did actually found and endow such a Church, and He did not thereafter found any other Church. And moreover, in founding it He divinely promised that the gates of hell should not prevail against it; that the Holy Ghost should teach it "all truth" (John xvi, 13), and abide with it "for ever" (xvi, 16); and that He Himself would be with it "all days even to the consummation of the world" (Matt. xxviii, 20).

Third: Christ declared that He had one Church founded upon a rock, Peter; and He spoke of it as His "one Fold" (John x, 16). St. Matthew (xvi, 18, 19) gives His words: "And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven, etc." These and other texts (Matt. xviii, 17; xxviii, 19; Mark xvi, 16, etc.) show that Christ founded, and supported the establishment of His Church with Divine promises, and these cannot be rendered futile by any power, human or satanical. Such are the three fundamental truths to be held by all Bible Christians.

The Church thus founded by Christ is the Society or Assembly in one body (Col. i, 18) of all the Faithful under Christ's duly appointed and authorized ministers (I Cor. iv, 1) or ambassadors (II Cor. v, 19, 20). Pope Pius IX (December 8, 1864) declared: "The Church is a real and perfect society, entirely free, enjoying the distinctive rights which were conferred upon it by its Divine Founder." This one and only Divine institution bears its four distinguishing marks—it is one (in unity), holy, Catholic, and Apostolic—the Church of every nation and tongue, gathering within its fold Jew and Gentile. All other churches and sects are as ships sailing on the ocean, directing their course by false charts. Our Lord cannot be said to acknowledge them, for He said: "There shall be one Fold and one Shepherd." We are speaking of churches and sects, but not of what may be said concerning individual Christians who, though not in visible union with the Church, are yet validly baptized, and are in good faith.

It is not permissible for any man to gainsay the distinguished position, the unquestionable authority, or the admirable and saving mission with which Christ, the Son of God, endowed His Church. He did not build it on sand, or on any perishable foundation, that men of any century might say: I sought her and found her not, or, I found only the ruins that marked her fall. Such could not be said of a Divine institution established to continue Christ's saving mission to the end of all time. No. Christ founded His Church upon a sure and lasting foundation—upon a rock. She is with us today as she has ever been since her foundation, and she has lost nothing of the power, authority, endowments, or vitality with which Christ and His Holy Spirit fully and permanently endowed her. But the picture of the unnumbered sects that have established themselves as a consequence of revolts from the unity of Christ's Church, presents a spectacle which we have pronounced "both lamentable and clearly opposed to the Christian design of a guide to a true and saving religion."

According to Christ's promise the Holy Spirit, the Spirit of Truth (John xiv, 16, 17, 26), is the Divine Teacher of His Church; and St. Paul tells us how Christ Himself has espoused her, and preserved and sanctified her (Ephes. v, 23-27). Moreover, Christ has left with her the sacred de-

a cross. Not merely to lengthen by a few fleeting days the span of our troubled life did He "empty himself and take the form of a servant," to die at last a felon's death. No, it was the soul of man, its Maker's image and immortal, that was sick, and of the soul is He first of all Physician. Let us examine His qualifications and see what we must do if we wish to be the patients of our Divine Doctor.

HIS QUALIFICATIONS: KNOWLEDGE

To begin with, a good doctor must know much. For years the human body, the hundred ills that flesh is heir to, and their possible remedies, must be his study. This knowledge he must know how to apply to the individual patient who presents himself—and the knowledge and the skill of the best doctor may not be equal to a given case.

Now who knew the soul of man better than the Divine Physician? Who knows the intricacies of a machine better than the inventor of it, the proportions of a building better than its architect? And who knows the soul better than the God who fashioned it? "Thou only knowest the hearts of the children of men" (2 Par. vi, 30). He knows the soul—its littleness and its greatness, its frailty and its strength, its blindness and the immensity of its vision, its wayward earthly whims and the immortal longings of its own true self. No thought of man's mind, no stir of his heart is hid from Him, and He knows the souls of all as the soul of one, and the soul of one as He knows the souls of all.

No study did this Physician need before practising: "He needed not that any should give testimony of man, for He knew what was in man" (John, ii, 25). With Him there was no experimenting. With unerring penetration He diagnosed each case, and with a sureness of touch no surgeon ever had He went straight to the sore spot in the heart of sick humanity, and from the pharmacy of His infinite wisdom the remedy was drawn.

He turns on the scribes, who were shocked at the idea to His forgiving sin, and "seeing their thoughts," lays bare the canker of their envious hearts. A palsied man is brought to Him. He looks pityingly on his trembling frame, but He looks deeper: He goes to the root of the mischief, and bidding him arise, says: "Thy sins are forgiven thee" (Matt. ix, 2).

HIS TACT

And with what tact and gentleness He did His work! It is not enough for a physician to know what to do; he must know how to do it; his manner may spoil his work. Let us watch Jesus with one of His patients.

There was a sick soul in Samaria—a woman living in great sin. Unsummoned and unknown, the Physician seeks out the patient. He had gone a long way and, wearied with His journey, He sat down by Jacob's Well. It was midday, and the heat was very great. A woman approached to draw water, and quite naturally He asked her for a drink. Seeing that He was a member of a hostile race, she wondered. By the Divine charm of His speech and ways, Jesus led her to soften towards Him, and at last to look upon Him as a superior Being. He soon showed her that He was such, for He said suddenly: "Go, call thy husband, and come hither." The woman answered and said: "I have no husband." Jesus said to her: "Thou hast said well. I have no husband. For thou hast had five husbands: and he whom thou now hast is not thy husband. This thou hast said truly" (John, iv, 16-18).

What tact is here! The Physician does not handle roughly this sinful heart by upbraiding her for her life of crime. Such is not His way. He chats with her, requests the courtesy of a drink of water, and in the most natural way in the world asks her to call her husband, knowing she has no lawful one. Then, when the poor sinner, without meaning to give herself away, says she has no husband, He praises her for telling the truth, and thus adroitly draws from her a painless confession of her guilt—the first and hardest operation in her cure.

HIS SELF-SACRIFICE

But there is something else in this Physician that puts Him infinitely above all others. Jesus cures His patients at His own tremendous cost. From the unmeasured heights of His glory, from the awful recesses of His Godhead, did He come and sit by the bedside of humanity—His glory dimmed lest it should hurt the sufferer's eyes, the stained and tattered garment of our flesh thrown over Him, lest His greatness should frighten and overawe. Down He

Some Thoughts for Bible Christians

RT. REV. BISHOP COX, O.M.I.

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posit of His teaching—"I have given them Thy word" (John xvii, 14); and St. Paul, who proclaimed it to Jew and Gentile, pronounced anathema on any angels or men who should dare to preach any other gospel (Gal. i, 8, 9). It is incumbent on all Christians to hold this teaching, and not to belong to any new unauthorized religion, nor to any other church than the very one founded by Christ. No other can be the true Church; and no other has the necessary endowments conferred by Christ.

The spectacle outside the Catholic Church is one of disunion, of uncertain doctrine, of free-thought and infidelity, of lack of authority and discipline, and of individual independence—a spectacle that deprives any and all of the unnumbered sects of any just claim to be the divinely founded Church of Christ. The Anglican Church can make no stronger claim to be that Church than any other of these sects; and the recent Modernist views of some of its bishops and clergy—together with the practical rejection of the Holy Bible, and the denial of the miracles recorded therein, and of the Divinity of Christ as taught by the Catholic Church—these things and many more destroy any such claim. Amongst other denials by Bishop Gore recently reported, is that of Jonah's having been swallowed by the great fish, which, the Bible tells us, was prepared by the Lord for the purpose. Here his Lordship, who says that this never happened, directly contradicts what our Divine Lord taught (Matt. xii, 40). The truth or otherwise of this Anglican Bishop's other modernistic teaching may be judged by this. The lamentable confusion in his Church was clearly discovered to the whole world by the recent discussions on the proposed new prayer book, by the cleavage between the so-called Anglo-Catholic and the Evangelical sections, and by the absolute absence of ecclesiastical authority in matters of doctrine and discipline.

Let us hope that the lesson of this confusion may yet move serious Protestants to acknowledge, with many already convinced, that the Holy Ghost is not abiding with their Church and leading it in the way of all truth. There is a way of truth and peace, and a united Church enjoying the endowments that Christ conferred. It is the one Fold of the one Shepherd.